# EVERY ARTICLE QUOTED ON THIS PAGE IS A SPECIAL BA

## BARGAIN ATTRACTIONS.

Our 10c best American Challies, choice styles, 5c.

Our 15c Challie Du Monde, 33 inches wide, fast colors, 7½c.

Our 25c best American Challies, wool filled, polka dot and novelties, 15c.

Our 35c French 33-inch Challies, choice designs, 20c. Our 75c French Challies, the extreme "high art styles," 45c

# PRINTED LAWNS.

100 pieces Fine Figured Lawn. good styles, regular 7½c; leader price...... 3 100 pieces Pacific No. 1400 Lawn, new styles, regular 100 pieces Figured Dimity, choice colors, regular 25c;

48-inch all silk Black Chantilly Flouncing, stripe effects, regular \$1.50 line; sale offer.....\$1.00 48-inch Crepe Lisse Flouncing, velvet figured effects.



MILLINERY.

In this branch of our business we possess facilities of the highest order. We employ none but skilled trimmers, who

are continually making up an immense variety of neat and tasty hats and bonnets. Our buyer and manager of this de-partment has made special effort in selecting a stock com-

CARPETINGS and CURTAINS

We feel justified in saying that our stock of Carpots, Mat-

tings and Curtains can not be surpassed in any respect by any house in the city. We are showing all of the newest

patterns of the best manufacturers and are selling them at prices which enables our customers to furnish their homes

plete in every detail.

Fine Mull and Sheer

Like cut are \$1.50, worth

at a reasonable cost.

SWEEPING REDUCTIONS

**BLAZERS!** 



Dark Navy Blue Flannel Blazer with gold stripe, reduced from \$3.50 to \$2.25. Black, Tan, Grey, Navy, Plaid and

Cream Blazers, reduced from \$4 to \$2.25 Cream, Black, Tan and Navy Blue Blazers, reduced from \$5 to \$3.50.

small dark stripe, reduced from \$2.50 to \$1.50.

Momie Cloth Blazers in Cream, with

Misses' Flannel Blazers in Tan, Navy and Black, reduced from \$2.50 to \$1.75.

### Ladies' Shirt Waists.

Shirt Waists-Figured Percale at 50c

Shirt waists in Striped Satine and Black Lawn, \$1.

Shirt Waists in Fine Satine, Momie, Flannel, Lawn and Silk at \$1.50 to \$5

# See Monday's Gazette for Special Three Days' Sale.

# JUST OPENED.

40c Fabric de Florence, new and choice	35 c		
	27½c 20 c 15 c		
		50c "Mela Nova," lace surah effect, fast blacks	40 c

## WHITE GOODS.

LEADER I-50 pieces extra weight Check Nainsook, regular 10c; leader price..... 5 c LEADER 2-50 pieces extra fine Sheer Plaid Mull, regular 20c; leader price......10 c LEADER 3-50 pieces 45-inch Batiste, very sheer, regular 20c; leader price......10 c LEADER 4-50 pieces extra fine Satin Striped India Lawn, regular 25c; leader price......15 c

LEADER 5-100 pieces Check and Hair Cord Dimity,

### BLACK GRENAD Novelty Silk Grenadines, regular \$1.50 grade; sale..\$1.00

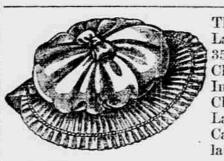
Polka Dot Grenadines, extremely choice, cut from \$2 to...... 1.50 Satin Stripe and Dot combined, rare and beautiful,

Canvas Grenadine, 2-inch satin and hemstitch stripe, regular \$2.50; cut to...... 1.50

Our regular 25c Colored Satines are in rich and handsome patterns and will be closed at 15c.

A Full line of Genuine French Satines, solid colors, worth 40c, will be closed at 25c,

We sell the "Best 30-inch Black India Wash Silk," regular value \$1.50; this line will be sold as



This nice sheer Lawn Hat only 35c, worth 75c. Choice line of Infants' and Child's Lace, Lawn and Silk Caps at popular prices.

### PRESBYTERIANS.

he Northern Assembly to be Held in Detroit, Mich.

THE WORK AS MAPPED OUT.

The Orthodoxy of Dr. Briggs Will Probably be the Principal and Exciting Issue.

A Complete History of the Briggs Cas and His Public Expressions-The Rethe Confession of Faith Will Also Command Attention.

THE ASSEMBLY. al to the Gazette.

Micu., May 16.-For the third history this city is to entertain assembly of the Presbyterian a the United States of America, he years ago, when there were two to the Northern church—the old Riddle of Pittsburg as the mod-in 1872, two years after the reunion nored Detroit with its presence esided over its deliberations,
possible at this time to say who at Saratoga the lines were drawn estion of the revision of the Westtandards, and the Rev. Dr. Wil Moore of Columbus, Ohio, for a ably, a moderate revisionist, was a by Dr. Herrick Johnson of Chi-evisionist, and seconded by Dr. f Philadelphia, an anti-revisionist ar it seems probable that the ques orthodoxy of Professor Briggs be the principal issue, and it is that this subject may decide the Among those whose names have oned are Dr. Charles A. Dickey

meetings of the assembly will be the Fort street Presbyterian of which the Rev. Dr. Wallace fe is paster, and will begin on Thurs next week at 11 a. m. unl, the retiring moderator will ion, occupying about an hour, hich the commissioners will retire heon and discuss probable candifor the moderatorship. At 3 o'clock lembly will convene and the election she place. After two or three reports cen presented, preparations will be or the observance of the Lord's sup-the evening. On Friday morning ttees will be appointed, and the as-

delphia and Professor Green of a seminary. Some friends of Dr.

to a graceful thing and one which

at large to name him as the moder

seminary. Some friends of Dr. ow York have suggested that it

will be in full session. bly consists of Dr. Radcliffe, Dr. Roberts of Lane theologica the stated clerk of the assem s M. Barkley, with the elders of the street church. Extensive prepara-have been made for entertaining the following the same property of the second properg 216 Presbyteries, many of the com ioners being accompanied by their meetings exclusively for women and the ates of the assembly. It was noticeable year that no matter how great were interests represented at the meetings woman, the galleries were crowded

during the stirring debates on the revision of the standards.

The reports which will receive the most

regular 35c; leader price..........16½c

public attention, especially outside of the Presbyterian denomination, will be those one on the World's fair, one on church unity, another on the revision of the proof exts of the Westminster confession of faith, and one on the increase of ministers but perhaps the most vital of all the sixteen reports expected will be that on the revison of the confession of faith Transcending all of these, however, will be the discussion of the question whether or not DE. BRIGGS IS OKTHODOX.

Professor Briggs has long been recognized as the leading American exponent of higher criticism. His "Biblical Theology," his "Messianic Prophecy: the Prediction of the Fulfillment of the Redemption through the Messiah." and "Whither?" had made his name popular, even before his recent inaugural address, especially among the younger men in the denomination, with many of whom he is more than a favorite. "Whither?" was thought by many to be revolutionary, but the address delivered at his inauguration as professor of the Edward Robinson chair of biblical theology in the Union seminary last January, has stirred up a feeling, more particularly in the West, which must be met by the coming assem

About one-third of the presbyteries have taken action, many condemning unsparingly Dr. Briggs' position, and others simply calling the attention of the assembly to his teaching and requesting that an opinion re garding it be given by the highest legis lative body of the church. Some presby teries have gone so far as to define their position on the question, and have overtured the assembly accordingly. One has prepared slips containing statements from the writings of Dr. Briggs, showing what positions he has assumed on the various trines contained in the confession of faith and have quoted from the confessi sages bearing on his statements, leaving the reader to draw his own inference.

It is interesting, in view of the possi-bility of a veto of his appointment being demanded by some of the commissioners. to know the relation that the Union semin ary maintains toward the general assembly. At the reunion of the two branches of the Presbyterian church in 1870, the seminar directors memorialized the assembly: "I the following effect, namely: That th general assembly may be pleased to adopt it as a rule and plan of the exercises of the proprietorship and control of the theological seminaries, that so far as the election of professors is concerned, the as sembly will commit the same to their re spective boards of directors on the follow ing terms and conditions:

. That the board of directors of each seminary shall be authorized to appoint al professors for the same. 2. That all such appointments shall be reported to the general assembly, and no such appointment of professor shall be conas a complete election if disar proved by the majority vote of the assem-bly. The directors also declared that if this plan were adopted they would conform to the same. The plan was adopted by the assembly on June 1, 1870, and Union seminary was thus brought into ecclesiastical nection with the Presbyterian church o

naries of the church. Just here may come the fight! The seminary authorities are determined, they say, to insist on this point that Dr. Briggs has not been elected to a professorship; he has simply been transferred from one professorship to another. The following is the action of the seminary directors whe

the same footing as that of the other semi

Briggs, D. D., be transferred from the Davenport professorship of Hebrew and Cognate languages to the Edward Robin son chair of biblical theology." This, President Hastings of the seminary says, differs entirely from an election, and insists that the general assemby has noth-

Those opposed to Dr. Briggs' theology insist that he has departed from the West minster confession. And yet there is no one in the Presbyterian church more pro-nounced in his support of the Standards, submitted by the special committees ap-pointed to report this year. These include study to them than Dr. Briggs.

IT IS A RULE OF THE INSTITUTION that every member of the faculty, on en-tering upon his office, and triennially thereafter, or when required by the board, so long as he remains in office, make and subscribe to the following declaration in the presence of the board, namely: "I believe the Scriptures of the Old and New Testa-"I believe ments to be the word of God, the only in fallible rule of faith and practice; and I do the presence of God and the dire tors of this seminary, solemnly and sin-cerely receive and adopt the Westminster confession of faith, as containing the sys-tem of doctrine taught in the Holy Scrip tures. I do also, in like manner, approve of the Presbyterian form of government; and I do solemnly promise that will not teach or inculcate anything which shall appear to me to be subversive of the said system of doctrine, or of the princioles of said form of government, so long as shall continue to be a professor in the

"If any professor shall refuse at the stated time, or when required by the board, to repeat the above declaration, he shall forthwith cease to be a professor in the in-Dr. Briggs was born in New York in

Dr. Briggs was born in New York in 1841. He entered the University of Vir-ginia when he was sixteen years old, and Union seminary in 1860. As a member of the Seventh regiment of New York, he marched to the front. After the war he was engaged in mercantile life with his fa-ther for a time, and then went to Berlin, where he studied under Dorner and Rodiger. His only pastorate was in Roselle, N. J. In 1874 he entered Union seminary as a professor, occuping the Hebrew chair until the present winter. He became one of the founders and managing editors of "The Presbyterian Review" and has been from the first an indefatizable worker. Numerous articles in many periodicals have made his way for the special study which has become emphasized by a chair being devoted to its pursuit through the generosity of the president of the board of seminary directors

Charles Butler. Dr. Briggs was one of the four American scholars who received a degree of D.D. at the centenary celebration of the university of Edinburg in 1884. Says one who knows him well: "Dr. Briggs is a gentleman of genial spirit and winning address. He is a diligent and enthusiastic student, a vigor-ous writer, an independent thinker, and holds a high rank as a scholar. He most acceptably the professorship which he now occupies in the theological seminary, in which he was once a student, and is highly esteemed by his brethren for his excellent social qualities, Christian character and acknowledged erudition."

But after all this has been said, there are many in the congregation, as has been shown by the action of the presbyteries, who think that his teaching, as outlined in his inaugural address, is contrary to the standards of the church. His address, which originally for the in

pramatur of the Union theological semi-nary, is entitled "The Authority of the Scripture," and a few quotations from it will show what is the basis of the objections raised in the various presbyteries. Dr. Briggs said, in beginning his address that it seemed to him to be his duty to set forth his views fully and frankly with reference to those fundamental questions of our times that underly the discipline of biblical theology, and he had chosen as his biblical theology, and he had chosen as his subject that upon which everything depends—the authority of holy Scripture.

In studying the sources of divine authority, he finds "three great sources of divine authority—the Bible, the church and the reason." Under the second head, he made this reference to rationalists: "Martineau could not find authority in the church or Bible, but he did find God enthroned in his own soul. There are those

THE COMPANY OF THE PAITHEEL. Bible are means and not ends; they are avenues to God, but are not God. We regret that those rationalists deprecate the means of grace so essential to most of us, but we are warned lest we commit a similar error, and deprecate the reason and the Christian

about the Bible: "The Bible has been treated as if it were a baby, to be wrapped up in swaddling clothes, nursed and care-fully guarded, lest it should be injured by heretics and skeptics. It has been shut ut in a fortress, and surrounded by breast-works and fortifications as extensive as those that envelop Cologue and Strasburg. No one can get at the Bible unless he force his way through the breastworks of traditional dogmatism, and storm the barriers of

Dr. Briggs was especially severe in his handling of the dogmaticians who have, he thinks, built barriers around the Bible, the life of God, and fencing in the authority The first barrier which he pro ceeded to demolish is superstition. And this is the way he did it: "The first barrier that obstructs the way to the Bible is superstition. We are accustomed to attach superstition to the Roman Catholic mariolatry, hagiolatry, and the use of images and pictures and other external things in worship. But superstition is no less super-stition if it takes the form of Bibliolatry. It may be all the worse if it concentrated itself on this one thing. But the Bible has no magical virtue in it, and there is no halo enclosing it. It will not stop a bullet any better than a massbook. It will not keep off evil spirits any better than a cross. It will not guard a home from fire half so well

as holy water. If you desire to know when and how you should take a journey, you will find a safer guide in an almanae or a daily newspaper. The Bible is no better than hydromancy or witchcraft, if we seek for divine guidance by the chance opening of the Book. The Bible, as a book, is paper, print and bind-ing—nothing more. It is entitled to rever-ent handling for the sake of its holy contents, because it contains the divine word of redemption for man, and not for any other reason whatever."

The author has appended a note to this quotation which is interesting: "I am far from any disposition to treat with disrespect the religious convictions of pious Roman Catholics or Pretestants. Roman Catholic divines recognize that there are superstitious uses of the mass book, the superstitious uses of the mass book, the cross, and holy water, that are not justified by Roman Catholic doctrine and usage. My argument is against those Protestants who exhibit the same superstition toward the Bible that some Roman Catholics show in the ceremonies of their religion. Superstition is just as bad in the one as in the other manifestation. In my experience, those who make the loudest outery against Ro-man Catholic superstition, are the very ones who are most guilty of the supersti-tion I am condeming in Protestantism. The criticisms that have been made upon this address, especially in religious journals noted for their hostility to Roman Catholicism, show that Bibliolatry is more prevalent in Protestantism than I had supposed. The second barrier to divine authority, says Dr. Briggs, "keeping men from the Bible is the dogma of verbal inspiration." The divine authority, he thinks, is not in the style, "or in the words, but in the concept. And so the divine authority of the Bible may be transferred into any human lang-

THE THIRD BARRIER is the authenticity of the Scriptures. And on this point, he says: "It may be regarded as the certain result of the science of the higher criticism that Moses did not write the Pentateuch or Job; Erra did not write write the Psalter, but only a few of the Psalms; Solomon did not write the Song of Songs or Ecclesiastics, but only a pertion with their writing are lost in oblivion If this is destroying the Bible, the Bible is destroyed already. But who tells us that ese traditional names were the authors of e Bible? The Bible itself? The creeds of the church? Any reliable

testimony? None of these! Pure, conjectural, tradition! Nothing more!" The fourth barrier is "the dogma of the inerrancy of Scripture." He sees in the Scriptures errors that no one has been able to explain away, "and the theory that they are not in the original text is sheer assump tion, upon which no mind can rest with cer-tainty. The Bible itself nowhere makes tainty. this ciaim. The creeds of the church nowhere sanction it. It is a ghost of modern evangelicalism to frighten chil-

The fifth obstruction to the Bible, has been thrown up, he says, in front of mod-ern science. And he treats miracles in this fashion. "If it were possible to reinto extraordinary acts of Divine providence, using the forces and forms of nature in accordance with the laws of nature, and if we could explain all the miracles of Jesus His unique authority over man and over nature-from His use of mind cure, or hypnotism, or any other occult power, still I claim that nothing essential would be lost from the miracles of the Bible; they would still remain the most wonderful exhibition of loving purpose and redemptive acts of God and of the tenderness and grace of the Messiah's heart "
"Predictive Prophecy" is his sixth bar-

rier, and then he takes up the theology of the Bible for the third general head. This includes its religion, its faith, its ethics, and its Messiah. One quotation regarding anctification must suffice: "There is no authority in the Scriptures, or in the croeds of Christendom, for the doctrine of immediate sanctification at death. The only sanc-tification known to experience, to Christian orthodoxy, and to the Bible, is progressive sanctification. Progressive sauctification after death is the doctrine of the Bible and the church, and it is of vast importance in our times that we should understand it and live in accordance with it. The bugbear of a judgment immediately after death and the illusion of a magical transformation in the dying hour should be banished from the

The last general division is "The Harmony of the Sources of Divine Authority."
That is, the Bible, the church and the reason. This, he thinks, will be found in The author closes with a quotation from Isaiah's prophecy, preceded by these stirring sentences: "Criticism is at work with knife and

fre. Let us cut down everything that is dead and harmful, every kind of dead orthodoxy, every species of effete ecclesiasticism, all merely formal morality, all those dry and brittle defenses that constitute development. tute denominationalism, and are the bar riers of church unity. Let us burn up every form of false dectrine, false religion and false practice. Let us remove every incumbrance out of the way for a new life; the life of God is moving throughout Christendom, and the springtime of a new age is about to come upon us." NEXT TO THE BRIGGS QUESTION will be that of the revision of the confe

of faith. A committee was appointed last year at the conclusion of the great debate at Saratoga to revise the standards. Their report has not been made public, but the report has not been made public, but the secretary has given a slight idea of what has been accomplished. The changes, eliminations or additions are chiefly in chapter i., 5; chapter ii., 3, 4, 5, 7; chapter v., 1; chapter vi., 4; chapter vi., 3—6; chapter x., 2—4; chapter xi., 1—3; chapter xiv., 1; chapter xvi., 7; chapter xxi., 4; chapter xxii. 3; chapter xxi., 4; chapter xxii. 4; chapter xxi xxiii., 3; chapter xxiv., 3; chapter xxv., 6; chapter xxix., 2, and chapter xxx., 2. The general desire expressed by the pres-

more explicit statement of the love of God for the world," "for the sufficiency of the But they forget that the essential thing is to find God and divine certainty, and if these men have found God without the mediation of church and Bible, church and written by authors whose names or connect the sunciency of the tion," and "for a fuller statement respecting the person and work of the Holy The committee has seemed t meet by the preparation of two new chapters, one entitled "Of the Work of Holy Spirit," to follow chapter viii. Christ the Messiah:" and the other "Of the Universal Offer of the Gospel," chapter ix. "Of Free Will."

These chapters, it is said, meet most of the suggestions in the answers of the presbyteries and make many of the changes asked for in other chapters unnec-

tee were harmonious, and its report will be presented with the suggestion that the work be referred to the presbyteries for their consideration, but not as an overture for final action: that the Presbyteries be requested to take up the report of the com-mittee at their fall meetings, carefully consider it, suggest any changes that the may deem desirable and forward the re-port of the same to the secretary of the revision committee by December 1 of this year; that the committee subsequently act again upon these suggestions of the presbyteries and make final report to the as-

confession was composed originally as fol-lows: Seminary professors—William H. Green, Princeton; Thomas S. Hastings, Union; Matthew B. Riddle, Allegheny, Willis J. Beecher, Auburn; E. D. Morris, While J. Beecher, Andarn; E. D. Morris, Lane; Herrick Johnson, McCormick; Will-iam Alexander, San Francisco. College presidents—Francis L. Patton, Princeton; William C. Roberts, Lake Forest uni-

Pastors-William E. Moore, Columbus, Ohio; Henry J. Van Dyke, Brooklyn Eben-ezer Erskine, Newville, Penn, Jonas T. Leftwich, Baltimore; Samuel J. Niccolls, St. Louis; Edward R. Burkhalter, Cedar

Rapids, Iowa. Elders—Ex-Justice William Washington; ex-Senator J. R. McMillan, St. Paul: Judge Alfred Hand, Scranton, Penn; Emerson E. White, Cincinnati; Judge Henry B. Saylor, Huntington, Ind.; Winthrop S. Gilman, New York; Barker Gunmere, Trenton, N. J.; William Ernst, Covington, Ky. George, Junkin, Philadel. Covington, Ky.; George Junkin, Philadel-phia; Charies R. Charnley, Chicago. Only two changes were made in the com-mittee; President Hastings of Union sem-

inary declined to serve, and Dr. R. R. Booth of New York, an ardent revisionist, was appointed to fill his place. Mr. Gunmere also declined to serve, and his place was filled by the appointment of Mr. Strat-on of the New Jersey synod. While it is understood that there is to be

no final report presented, still this does not prove that the committee are agreed abso-lutely on the new confession, but that all were willing that it should go before the assembly without dissent. Were this the final action of the committee, instead of a report of progress, the result might have been different.

DURING THE DISCUSSION in the presbyteries last year regarding the revision of the standards it was urged that a new concensus creed should be prepared which should take the place as a working article of faith of the Westminster confes sion. Twenty-six presbyteries sent up overtures relating to this new creed, which were referred to the committee on bills and overtures, of which President W. C. Inducerts of Lake Forest university was chairman. This committee reported the following answer, which was adopted:

"All overtures on a new and concencus that he referred to a committee of

nine, who shall invite the co-operation of the Reformed church throughout the world solding the Presbyterian system, to prepare a short creed containing the essential arti-cles of the Westminster confession, to be used as the common creed of these churches, for the common work of the church, espe-cially in mission fields, and shall report to

said: "It is recommended that the creed be short. By that we mean that it shail contain nothing except that which is peces sary to the working of a single denomina-tion. It must, however, contain the essen-tial principles of the confession of faith. Then, sir, it is to be used not by the differ ent denominations, but by all these that may agree, and it is to be used in their common work. It is believed that the time is not distant when these churches may work harmoniously together in our home field and in the foreign field. I would say further that a great many of our presby teries that have sent up these twenty-so overtures, have gone in and will go in most heartily for revision, understanding that possibly there will be a creed of this kind that will unite all branches of the reformed

churches in the missionary work." The committee appointed under the fore-going resolution was as follows: The Rev. Drs. W. E. Moore, W. H. Roberts, Howard Crosby, John Dewitt of McCormick, Fran-cis Brown of Union seminary and Benja-min B. Warfield of Princeton seminary, with Elders Edward F. Durant, Henry Day and Robert N. Willson. This committee met in New York last month and decided

simply to report progress at the meeting this year, asking to be discontinued. After a long discussion at Saratoga on the question of constituting an order of deaconesses, based upon the report of Professor Warfield of Princeton, the following overtures were ordered sent to the presbyteries, "Shall the following sections be added to the form of government, namely: (1.) In chapter vi. a section to be numbered section 2, as follows: II. Women also served in the Apostolic church as deacon-esses whose office and duties were similar to those of dencons. And (2) in chapter xiii. a section to be numbered section 9, as fol-lows: IX. Deaconesses may be elected to office in a manner similar to that appointed

for deacons and set apart by prayer "
I n concluding his report which submitted
these resolutions, Dr. Warfield as chairman said: "To the practical demand for the establishment of training schools for women workers, shining examples of which we have seen in the Kaiserwerth deaconess houses, and something similar to which has been more recently established by the church of Scotland and by the Methodists in America, is no less decided than for the congregational deaconess provided for above. We cannot afford to incur the respect of depending them, other ethershes proach of depending upon other churches to supply the training which our women workers need in order to fit them for entering into and possessing the great spheres of work in hospitals, schools, and the stricken homes in our lands, or the cities The needs of and Zenanas of other lands. our complicated modern social system, and of the opening heathen world, imperatively demand that such training agencies be established. Your committee, therefore, humbly but earnestly recommend the as-sembly to consider whether it may not

SET ON POOT SUCH AGENCIES as in its wisdom may seem fit for the estab-lishment of training schools for the women workers, after the model, say of the deamess institutions and training home of the hurch of Scotland, and under such tions as will secure the greatest usefulness and efficiency.

The overture has probably not been swered in the affirmative by a sufficient number of presbyteries to warrant its adoption, but many of the presbyteries have sent overtures similar to the one adopted by the New York presbytery: "The session may select and appoint godly and competent women in full communion with the church, for the care of the poor and sick, especially of poor widews and orphans, and for all such ministrations to bodily and spiritual need as may properly come within their sphere.'

[Continued on Eleventh Page ]